

## MISCELLANEOUS.

### DR. EDMUND MONTGOMERY.

Dr. Edmund Montgomery, the hermit philosopher, died April 17, 1911, at Liendo Plantation, near Hempstead, Texas, where he had passed a great part of his life, having sought there a peaceful home near to nature like so many other idealists after the fashion of the Brook Farm colony. His wife was the late Elizabet Ney, the artist, who retained her maiden name and was noted for her work in painting but especially in sculpture. She has left some valuable marbles, many of which now stand in her studio at Austin, Texas.

Dr. Montgomery was of Scotch extraction and birth, but he was educated in Germany where he studied medicine. He came to the United States in 1870,



LIENDO PLANTATION.

and led here a retired life in his Texas home. They lost one child in infancy while another son has grown up on the farm and is the father of a family of three children.

Dr. Montgomery has published a number of books, among which we will mention his recent and most extensive work, *Philosophical Problems in the Light of Vital Organization* (New York, Putnam's Sons, 1909), which has been carefully summarized by Mr. Charles Alva Lane in an article in *The Monist* of October, 1909; and his last volume *The Revelation of Present Experience* which the same writer has reviewed for the coming number of that quarterly (July, 1911). Not the least valuable of his thoughts have been con-

tributed to *The Monist* and *The Open Court* in the articles entitled: "Monism in Modern Philosophy and the Agnostic Attitude of Mind" (*Open Court*, I, 9, 37, 65); "Are we Products of Mind?" (*loc. cit.*, 423, 459, 480, 512, 587, 617); "Cope's Theology of Evolution" (*loc. cit.*, 160, 217, 274, 300); "Karl Theodor Bayrhammer and His System of Naturalistic Monism" (*loc. cit.*, II, 831, 865, 914, 934); "Psychical Monism" (*Monist*, II, 338); "Automatism and Spontaneity" (*Monist*, IV, 44); "To Be Alive, What Is It?" (*Monist*, V, 166); "Actual Experience" (*Monist*, IX, 359). The last of his contributions was a "Dialogue Between an Idealist and a Naturalist," which appeared in *The Monist* of January, 1909. For further references to his life see *Open Court*, I, 103, and *Monist*, XIX, 160 and 630.

Judge Reese was with Dr. Montgomery in his last hours, and other friends would have come if the letter of his faithful servant written in German could have been deciphered.

Mrs. Joseph B. Dibrell, wife of Judge Dibrell of the Texas Supreme Court and a friend of Elizabeth Ney, sends us a photograph of the plantation house in which Dr. Montgomery lived and died, taken in August, 1908.

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### THE HISTORICITY OF JESUS AGAIN QUESTIONED.

Prof. William Benjamin Smith of Tulane University, New Orleans, is by profession a mathematician but by avocation a theologian. He is one of the best-informed men on New Testament criticism and he has come to the conclusion that Jesus never lived. Others have held the same view but reached their conclusion by other arguments. Professor Smith introduces modern methods and brings into the field a formidable array of critical theology. He could not find a publisher in the English speaking world for his first book *The Pre-Christian Jesus*, but he excited interest in his theory among personal acquaintances in Germany. Professor Schmiedel, an orthodox theologian, went so far as to encourage the publication of a German translation because he deemed it necessary to bring Smith's views broadly before the public so as to have them thoroughly refuted.

Professor Smith's theory caught fire in another German scholar, Arthur Drews, professor of philosophy at Carlsruhe, and strange to say Drews succeeded in attracting public attention where Smith had failed. He concentrated the interest of all Germany upon this new conception of Jesus as a humanized god and now Smith becomes better known even in his own country. Drews lectured before large audiences and entered into debates with his orthodox opponents. The dailies were filled with reports and the ecclesiastical government of the German states became alarmed. Finally he published his theory under the title *The Christ Myth* (English edition, London, T. Fisher Unwin).

In the meantime Professor Smith has written a second volume entitled *Ecce Deus* in which he takes the positive ground and shows that Jesus is originally a god and that all the stories reported in the Gospels will indicate the divinity of his character. It is typical for the Jew that he cannot accept a myth. Stories of gods are to him superstition. He humanizes the gods with whom he becomes acquainted. This can be seen in the stories of the Old Testament and this also is the character of the synoptic Gospels.

Professor Smith's second work shares the fate of the first one. It has appeared first in a German edition.

As Horace says, *Habent sua fata libelli*, "books have their destinies," but